

# THE CHRISTIAN CENTURY

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Number 30

## THE GOODNESS OF HUMAN NATURE

BY E. B. BARNES

## THE UNIVERSE AND THE INDIVIDUAL SOUL

BY PRESIDENT O. S. DAVIS

## THE SECOND REVOLU- TION IN CHINA

BY DAVID Z. T. YUI

CHICAGO

## Disciples Publication Society

**THE DISCIPLES PUBLICATION SOCIETY** is incorporated under the laws of Illinois as "a corporation not for pecuniary profit." It therefore has no capital stock, no individual owners. Private persons do not benefit by its earnings. According to its charter its profits are to be appropriated to the cause of religious education as represented in the work of missionary societies, Sunday-schools, colleges and other organizations that promote Christian progress through Christian culture.

In lieu of private stockholders members of the Society are named by local churches and Sunday-schools. Any church or school purchasing \$100 worth of literature or merchandise from the Society is thereby entitled to name one member.

A church or school is not limited in the number of memberships it may earn, and is entitled to one member for each membership certificate held. In every meeting of the Society each member is entitled to cast one vote. Credit coupons are issued from time to time for all purchases of literature or merchandise amounting to five dollars or any multiple of five dollars. Upon presentation to the Society's office of \$100 worth of these coupons a membership certificate is issued.

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The Society itself at its annual meetings determines to what agencies or institutions its profits shall be appropriated. The first annual meeting will be held after 200 membership certificates have been issued, at the time and place of the next succeeding General Convention of Churches of Christ.

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The plan of organization thus puts the enterprise completely in the control of the people. It gives to the churches and Sunday-schools the power to say what kind of a house this shall be, and who shall manage it. It puts not only the profits but the property and the policy in the hands of the churches and Sunday-schools. It brings down to a reality the ideal of a brotherhood publishing house.

In a word, the Disciples Publication Society is a thoroughly mutual, unselfish and democratic organization, from whose affairs private control and the motives of private gain have been effectually barred. Its sole aim is to advance the cause of religious education and serve the Kingdom of God. It is worthy the support of all Christian people.

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# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT

EDITORS

## A Communication and a Statement

The text for the following statement will be found in a communication printed on page 6 of this issue, sent by Rev. Graham Frank, of Liberty, Mo. We ask our readers to turn to that page before reading the editorial.

A personal letter accompanying Mr. Frank's communication assures the editors of The Christian Century that the author holds this paper "by far the least culpable of the three" national organs of the Disciples. We do not resent being mentioned vicariously in his indictment if thus the deplorable situation may be called to the attention of the churches. It is possible that this paper may have failed at times to live up to its ideal, but it certainly has always been our purpose to be not only less culpable than others but to be *not guilty at all* of the coarse methods to which Mr. Frank refers. We believe that a Christian newspaper ought to show the Christian spirit, ought to be like Christ, just as a Christian man ought to be like Christ. And we could not condone in The Christian Century any slightest degree of the commercially motivated wrangling and mutual denunciation, in which Disciple journalism has for many years been involved, to the great discredit of our people in the eyes of the Christian world. We have no time nor inclination for journalistic backbiting. And it is becoming clearer daily that intelligent and earnest Disciples of Christ have no stomach for it, either.

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The letter of Mr. Frank is typical of a widespread feeling and gives us occasion to state concisely what our attitude is toward the present unseemly situation. The situation is, in brief, as follows:

One newspaper assumes for itself and its publishing house a superior position because its "profits" are applied to missionary societies, and contends that churches and Sunday schools ought not patronize its rival house because the profits of its rival "go to enrich individuals." It urges its claims for patronage in terms that presume to test one's "loyalty to the brotherhood." An annual "dividend" amounting to the petty sum of \$10,000 is thinned out into quarterly installments and further subdivided amongst a half dozen societies so as to furnish occasion and reading matter for the repeated exploitation of its generosity.

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Stung by this offensive and arrogant procedure the other newspaper retorts that its own gifts to missionary interests far exceed the "dividend" of its rival house and it charges its rival with heading a conspiracy to control the affairs of the brotherhood for its own

commercial interest and in the interest of its clique of directors.

\* \* \*

We wish our readers to know that The Christian Century will not be drawn into this back-door quarrel. We deplore it as not only reflecting upon the cause of Christ, but discrediting to Christian journalism. Our own paper and every Christian journal loses by such unseemly strife.

It is not infrequent that this office receives new subscriptions accompanied by the information that the subscriber has wearied of what he calls the unseemly "scrap" between rival papers and publishers and wishes to read a religious paper that aims more at helping the religious life than at making money. But the number of such subscribers is small compared with those who might be prevailed upon to read The Christian Century, but who have become disgusted with all so-called religious journalism and its backbiting.

\* \* \*

In this connection we wish to say on behalf of the Disciples Publication Society that, although its property is owned and directly controlled by the churches of the brotherhood, and its profits appropriated to the work of the brotherhood, we regard this feature of our organization as quite incidental.

The Society does not intend to parade it as a virtue.

It is no sufficient reason why the churches and Sunday schools should patronize this house rather than any other. The organizers and co-workers in the Disciples Publication Society regard the brotherhood ownership of the enterprise with satisfaction as furnishing a basis for rendering unselfish service, but they do not propose to exploit it as a motive for patronage. If the Sunday schools like the goods produced by any other concern we do not assume to say that there is any reason whatsoever why they should not patronize that other concern.

The Disciples Publication Society will do all in its power, within the limits of courtesy and self respecting business ethics, to get the churches and Sunday schools to like and to buy the goods it produces, but it emphatically disavows any intention of building up its business by attempting to tear down another's business.

\* \* \*

If there is anything Mr. Frank or any body of the brethren can do to put a stop to the continuous spectacle we have been witnessing for a number of years The Christian Century will be grateful, for no Christian newspaper "lives to itself," any more than Christian brethren live to themselves, but when one journal brings discredit upon itself it brings discredit upon the whole craft.



# THE CHRISTIAN CENTURY

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### The Value of Meditation

"It is not the number of books you read, nor the variety of sermons you hear, nor the amount of religious conversation in which you mix, but it is the frequency and earnestness with which you meditate on these things till the truth in them becomes your own and part of your being, that insures your growth."—F. W. Robertson.

Meditation is difficult. Those who think it is easy mistake idle dreaming for meditation. When we meditate, we face the facts. If we have played the fool, we let that fact stand out in the open. We try to get its meaning. If we are weak and selfish, we do not cover up our blemishes. An impartial examination of experience is essential to profitable reflection on the life we are living.

Meditation is an attempt to bring order and consistency into conduct. We cannot give prolonged and serious attention to what we have done and to the outcome of our conduct unless we have some notion of what a life ought to be. Having this notion, we are able to determine whether we have always made it central in thought and action. By means of it we can judge of what is small and what is great. If we have been faithful to our ideals and yet are dissatisfied with life, we may have to criticize the ideal we have been following. We may be wrong in our fundamental principles. There may be need of rebuilding from the ground up.

Independence is impossible without meditation. The book agent knows that if you ask him to reflect on his offer the chances are against his making a sale to you. His success comes when you forget that you owe him a greener and butcher and that you need other books more than the one he is trying to sell. You will buy his book if he can keep your attention fixed upon its merits as he describes them. The merchant makes his windows so attractive that many of us buy what we do not need before we know what has happened to us. The persuasive preacher wins our approval on Sunday and on Monday the lure of business or pleasure causes us to drop all thought of righteousness and temperance and the judgment to come. We are helpless unless we are able to make the sensation of the moment serve life instead of letting it be the whole of life.

Enforced leisure is often profitable because it compels us to think. We have the feeling that we are doing something worth while in church and in state when a careful observer is aware that we are running around a circle. We ought to be the careful observers of what we do. Sickness, defeat, or something else we set down as a misfortune may be our opportunity to take an inventory and learn whether we are gaining or losing. We probably spend twice as much time at our tasks as we ought to spend because we have not stopped long enough to discover the most economical way of doing our work. If for any reason we are alone and unoccupied, we can, if we have learned how to think, find plenty to do.

When we meditate, we bring before the mind the problems of every day. We look ahead and try to see what is coming. The farmer who does his duty to himself and his country is thinking of the methods of farming that will be employed in the near future. He finds out what is being done by other farmers, what are the probable demands upon the farms of the nation, what new crops are possible, what improvements can be made in old crops, and what treatment the soil must receive that it may retain its fertility. The farmer who contributes something to the thought and practice of farming, does not have to rush off to town as soon as his work is done in order to find amusement;

He does not buy his ideas ready made from his agricultural paper or the state university, although he accepts the help of both and values them highly. He looks at the facts and he asks what they mean for him and for other farmers.

Is there not some danger that the church will be weakened through our anxiety to be modern and up with the times? We have fallen into the habit of listening to the voice of professional prophets and we have too little respect for our own thought. The church is imperfect. It should be improved. But the outward changes that come must represent profound convictions. Convictions such as have made the church mighty in the past and will support it in the future grow in the hearts of men who weigh the issues of life. Faith that depends for its strength upon the approving shout of the mob is too feeble to build the church this world needs. The church that conquers is composed of persons who know what they believe and why they believe it. These persons think. [Midweek Service, Aug. 6. Phil. 4:8; Ps. 1:2; Lu. 15:16-24; Prov. 23:7; I Tim. 4:15; Prov. 4:20-23.] S. J.

### In Explanation

During the past few months the task of organizing the Disciples Publication Society and securing capital with which to finance it has, in the main, fallen to the lot of the editors of The Christian Century. With the foundation work of the Society now approaching completion, it is expected that Mr. Morrison and Dr. Willett will resume direct editorial charge after September 1, with an enlarged paper and greatly enriched pages.

### Prophets

The prophets of the Old Testament and the moral leadership of today, whether in the ministry or without it, have essentially the same task. It is theirs to interpret the universe in terms of God. To translate current events and relate them to the whole sweep of the divine movement of human history is a task given not only to an Amos or an Isaiah but to scores and hundreds of obscurer men—in the twentieth century after as well as in the eighth century before Christ—who perform for a smaller circle of people what has been done by the greater men for the multitudes. Many a minister toiling away in an obscure corner, except for an occasional mention in a local or denominational paper absolutely unknown, is buoyed up by reminding himself every now and then of the essential greatness of the prophet's work. Of that noble company of men, who have lifted up truth's torch in every age making little circles of light wavering against the surrounding pall of ignorance and superstition, he is a successor. What matters it, then, if at times his work leads him up against an impassable wall? What matters it if now the clouds shut in on all sides and not even a single gleam relieves the darkness? What matters it if only the few understand, and the crowd laughs to scorn the message as impractical and visionary while it rushes on heedless of God, and greedy for gold? The prophet of today is not alone. Bearing witness with him is the long line of the noble company of prophets and apostles who in every age have been privileged to be bearers of God's message to men.

### Dividing Up Sky and Slums

We have become accustomed to the idea of the partition of China among the powers, an event now altogether improbable, but the idea of partitioning the heavens is a novel one. Scattered throughout the world are about a dozen solar observatories, each of which has been making independent observations of every phase of solar activity. The establishment of a solar physics observatory in New Zealand through a donation of \$60,000 from Thomas Cawthorn, of Nelson, New Zealand, now completes the mission of linking solar observation throughout the world begun five years ago by Miss Mary Proctor, daughter of the late Richard A. Proctor, the great English astronomer. Universal solar observation will restrict each observatory to a particular phase of research. For example, one observatory will be allotted the task of observing phenomena attendant on sun spots, while another will study protuberances from the rim of the sun, and so on. Each observatory will do its particular task. Thus division of labor advances whether it is making shoes or watching shooting stars. When the sky gazers divide up the heavens in order to obtain better results in the work of celestial observation, it is time for the sky-pilots of the different denominations to do in our great cities what has already been largely done upon the foreign field and, instead of duplicating each other's work, or working independently, present a well-ordered array of forces in order to combat effectively the tremendous forces of evil which entrench themselves in our centers of population.

## Christian Endeavor Reports

Secretary William Shaw, of the United Society of Christian Endeavor, in his report to the International Convention in session recently at Los Angeles, places Christian Endeavor at 75,000 societies and 4,000,000 active members, and finds the movement to be more alive than ever before. The new emphasis laid upon missions, upon social service and upon religious education he traces in large part to Endeavor societies. Especially does he claim for the societies the large fresh air, good health, and in some measure eugenic reform, and gives statistics to show in what an extended list of countries prison relief work is carried on by Endeavor members.

The largest claim made by Secretary Shaw is, however, for efficient societies. Two years ago an efficiency chart was proposed, and thus far more than 3,000 societies have worked themselves up to 100 per cent. Some to have done so began at 25 per cent. The movement has just been taken up by societies in Australia, in which country the next International Endeavor Convention is to be held. For Endeavor Unions Secretary Shaw makes in his report the claim that they are laymen's training schools, fitting men and women for unsalaried service in the churches. The Endeavor movement has an enrollment of people who give a tenth of their incomes to spread the gospel. The number so enrolled is now 29,645.

## Churchmen in Congress

Out of 156 senators and representatives who have responded to Leslie's query, "Is churchgoing out of fashion?" only 115 have responded "No." Forty-one have expressed the opinion that the church is not keeping pace with the times. Senator Clapp of Minnesota believes the real broad spirit of Christianity was never so strong as it is today. Senator Fletcher of Florida declares that newer and better churches are being built all the while. Senator Jones of Washington says the bad is advertised more today than it used to be but the good is with us both out of the church and in it. "I believe the automobile has had something to do with the decreasing church attendance," Senator Kenyon of Iowa tells us. "It is pretty hard on a beautiful Sunday to get away from the lure of the country if a person has an automobile, and there is much to be said of the religion of the country."

Of the 129 members of the House of Representatives heard from, 27 expressed the opinion that the church is not keeping pace with the times. About the same number declare that the present system of Sunday-school teaching is not what it should be. Almost all of the number heard from attended Sunday-school and agreed that the training had served them well in after life. Twenty-six are not members of any church.

## The Drill-ground of Character

Character is perfected in the stress of conflict and the drill-ground for the discipline of the powers is in temptation and conflict. Without the trial there is no assurance that any trait in personal character will endure the strain. This is the reason why we are to rejoice in all kinds of testing; they are the means by which the disciplined soul is to be made ready for the great service that it can render to God and humanity during an earthly life. It takes a high type of patience for the soldier to go out on the drill-ground gladly and stand under the hot sun in the practice of the manual of arms. Perhaps it takes more patience to do this, and a far higher kind of courage, than it does to go into battle. The final behavior in battle will probably be determined by the way in which the soldier conducts himself on the drill-ground.

## Pessimism Is a Disease

It is more than a symptom. It is a disease. It shows that the one who is afflicted with it has not been thinking of God or reckoning with the divine in his estimate of life. This means the sickness of the mind and the disease of the soul. Radical treatment is the only right course under such circumstances. The serious condition of the patient must be recognized first of all. He very likely does not know that he is sick but his trouble is none the less radical. The moment that we detect the signs of the dismal malady in ourselves let us hurry to the best doctor of souls at once. We are in a serious condition. Pessimism is a disease.

## The Power of Tenderness

American life needs kindness and tenderness more than it needs new mechanical devices or commercial charts. There is more power in tenderness and sympathy than there is in a dynamo. It is of such a different kind that perhaps no comparison is possible; but if the two can be in any way compared, the difference is all in favor of the power of kindness. When the last word has been said for the mighty energies of the physical universe the story of the worth and strength of tenderness has only just been begun. Mercy is mighty with the power of the ancient stars and eternity is in league with it for the conquest of the world.

# The Christian World

A Page for Interdenominational Acquaintance

## United Presbyterian Statistics

The minutes of the General Assembly of the United Presbyterian Church are out. It took 340 pages to tell of the year's work: ten years ago it required 253 pages. Evidently, the United Presbyterians are growing in work, and this makes their union with the Southern Presbyterians, already voted on, all the more desirable. Its present membership in the whole church is 183,805, of which 142,081 are members in America. Ten years ago the United Presbyterians numbered 119,358 in America. The ministry shows a slight increase for the decennial period: from 1,026 in 1903 to 1,145 in 1913. The increase in the ruling eldership, however, is much more substantial, it being an increase from 3,982 in 1903 to 4,715 in 1913. The number of congregations appears to have grown faster than the ministry. In 1903 there were 998; this year there are 1,129. The figures appear to show that while the church is gaining, and the laity are stirred as never before, the ministry has all it can do to hold its own. But the United Presbyterians are not alone in this showing.

We doubt if there are a more generous people in the United States than the United Presbyterians. They not only work, but they give on an unprecedented scale. In 1903 the 998 congregations gave \$681,116 for congregational purposes; this year 1,129 gave \$1,082,336 for the same purpose. But it is in the "total contributions" where the United Presbyterians let their light shine before men. According to the year book, 183,805 United Presbyterians gave \$3,013,660 for all purposes; ten years ago the total contributions amounted to \$1,860,219. The average per member in America has increased from \$15.52 to \$20.97. We doubt if there is another denomination in the world that can show the same generous record. Not less than 717 congregations contributed for all purposes, a showing the magnificence of which can be best appreciated when it is remarked that perhaps not as many as 40 churches of the Disciples of Christ this year will give for all purposes.

## Rev. H. B. Gwyn Resigns: A Tragedy.

A few months ago Rev. Herbert B. Gwyn accepted the editorship of *The Churchman* (Episcopal, New York City), leaving a prosperous Chicago parish to do so. The *Churchman* was depended upon to voice the Low Church Party opposition against changing the name of the Protestant Episcopal Church to American Catholic Church. A vigorous opposition was what was wanted, but the *Churchman* under Dr. Gwyn's editorship failed to produce the goods. The *Churchman* then came in for a drubbing. The dissensions within the Protestant Episcopal Church proved too much for the editor, and he stepped down and out. With Doctor Gwyn's resignation came also the interesting news of the resignation of Rev. Dr. Milo H. Gates, from the Council of Advice, which council is said to be behind the editorial policy of *The Churchman*. Dr. Gates' resignation seems to show that the Council has not been able to dwell together in unity. The tragedy of it all lies in the situation that an editor of a religious paper generally must be in the attitude of a celebrated dog listening to his master's voice. It is time that the church newspapers of every denomination come out for a free and untrammelled press. Our sympathy goes out to Doctor Gwyn, but at the same time we admire his spunk in resigning rather than submitting to an unmanly situation.

## How D. L. Moody Helped Charles Stelzle

The name of Charles Stelzle is peculiarly held by the affection of American Christianity. His resignation as head of the Presbyterian Department of Commerce and Labor, after some caustic criticisms last May during the General Assembly of his church at Atlanta, is giving the Presbyterians grave concern. In the *Continent* (Presbyterian, Chicago) of July 17, Mr. Stelzle in the course of an article tells how D. L. Moody helped him, after theological seminaries had turned him down, as follows:

"You will never make a preacher. Possibly after you have spent three years in a theological seminary you may prove to be acceptable to a little country church in which the people aren't very particular." This was the only encouragement given me during my machine-shop days when the burden of becoming a Christian minister was heavy upon me. Then I honestly tried to break into three different theological seminaries, but they would not have me. They declared that I did not know enough. To be sure, I was fully conscious of my ignorance—this is why I desired to take the seminary course. But the presidents of the seminaries with whom I corresponded would not see it my way.

Somebody told me about the Moody Bible Institute in Chicago.



I wrote to Mr. Moody, telling him my situation, referring him to a mutual friend for particulars. A few days later Mr. Moody met my friend, who presented my case, and the big human evangelist and leader asked him simply one question: "Has he 'sand'?" I was accepted. No doubt "sand" is a very poor substitute for scholarship in a theological seminary, but I have always been grateful to the man who made it possible for fellows like myself to enter the Christian ministry.

### The "Vicar of Christ" Embarrassed

One of our Roman Catholic exchanges is authority for the statement that the Vatican has been defeated in the first contest it has essayed in the Italian courts since the downfall of the Pope's temporal power. Seven years ago a cardinal died in Rome leaving his large fortune to Pope Pius IX., or his eventual successor. The heirs of the cardinal defied the Papal excommunication against those who cite ecclesiastics before civil tribunals, and set up the claim that the bequest was not a personal gift to the Holy See; and inasmuch as the latter is a moral corporation, it must seek royal authorization in order to enjoy an inheritance. The Italian court upheld the contention, and Pius X., not being able to effect a private compromise, appealed the case, but the higher court confirmed the decision. The Pope's claim to civil sovereignty prevents the Vatican from invoking the consent of the state to the inheritance of the property, and the heirs are insisting upon the restitution of the whole fortune, which is said to run into the millions. The claim of the supposed Vicar of Christ to privileges which the Master did not claim is sometimes embarrassing.

### Some Personals of Interest.

Prof. Francis G. Peabody of Harvard University has just returned to Cambridge after several months in Japan, during which time he has lectured in many of the large cities and at important educational centers.

Dr. Washington Gladden has recently spent a week at Vanderbilt University, Nashville, lecturing on the Vocation of the Preacher. His audience, made up largely of Southern Methodists, received eagerly his message, embodying the ripened fruits of his long career in the pulpit.

One of the first speeches of Ambassador Page after his settlement in England was at Cheshunt College at the corner-stone laying of a new building. Mr. Page in accepting the invitation to speak expressly said that he did so in recognition of the regard the people of America cherish for Rev. G. Campbell Morgan, the president of the college.

Rev. Charles F. Aked, D. D., of San Francisco, plunges into the wilderness for his vacation. With one of his deacons, Dr. C. H. Woolsey, a guide, saddle horses and pack animals, he will enjoy five weeks of camping and fishing in the High Sierras. Last summer he secured a rainbow trout weighing ten and one-quarter pounds, taken on a five-ounce fly rod. "After that," says Dr. Aked, "New England resorts may tremble lest they be wiped off the face of the earth!"

### The Conversion of an African Chief

The Congregationalist (Boston) reports the conversion of Kapitango, a powerful chief of an African tribe at Gamba in the West African field. Kapitango humbly took his place before the pulpit of Reverend William H. Sanders among the 32 received into the church by baptism. It is believed that this dramatic conversion will be followed by many others of the tribe, and eventually another African tribe will be brought captive to the Chief of all chiefs, King of kings and Lord of lords.

### Newsy Notations

The Yale Divinity School during the past year enrolled 119 students. These came from all parts of the country and represented all the leading denominations. There were 32 men in the graduating class.

The number of students of theology in the German universities is said to be on the increase. In that country, as elsewhere, for some time past there has been a falling off of the students of theology. This was taken as indicating a loss of interest in spiritual matters and a decline in the faith of the people in the German Empire. In the seventeen Protestant universities, during the past year, there was an attendance of 3,386 students over 2,885 a year ago, an increase of almost one-fifth. The University of Berlin has 555 students; Leipsic, 466, and Tübingen, 336.

The All-Night Mission in the Bowery, East Side, New York, during the last two years has sheltered 70,000 men, fed 40,000 of them and helped 7,000 of them to a new start in life since its organization two years ago. Besides this, 400 trips were made to hospitals, 300 trips to prisons and more than 300,000 loaves

of bread were distributed to the needy each year. The mission has been open day and night since its establishment, and all this good work has been done at a cost of a little more than \$3,000 a year.

It is stated that the Protestant Episcopal Church will create a new episcopal district, to include the Panama Canal zone and all of the republics of Central America. The work in the zone is now administered by the bishop of Cuba.

The religious census of Canada, conducted by the government, shows that during the last census decade Methodists increased 17.78 per cent, which was more than double the increase of the preceding ten years.

It is understood now that Dr. Campbell Morgan has definitely declined the call extended by Madison Avenue Reformed Church. A committee of three went to London recently to place before Dr. Morgan a unanimous call to become pastor of the church. Dr. Morgan held his decision in abeyance. On two previous occasions a call by the same church has been extended to the London pastor.

Dr. S. D. Gordon, the well-known Bible teacher and author, has just returned with Mrs. Gordon from a several years' tour of the continent of Europe, China, Japan and other countries. Dr. and Mrs. Gordon are visiting friends near New York.

The New York Bible Society has come within \$16,000 of its endowment fund of \$200,000 which is now being raised. The society last year at Ellis Island distributed among the immigrant's 109,000 copies of Scripture in more than thirty languages.

Rev. Walter Getty, general secretary of the Presbyterian Brotherhood of America, has resigned. He left Chicago last week to fill a number of engagements at summer conferences. The associate secretaries, Doctors J. T. Henderson and Francis M. Fox, are dividing the work pending the selection of a chairman of Assembly's committee on the brotherhood.

### A Supposition and Some Questions

In each of three cities there is a Christian church. Each church has a minister. Suppose that on each Sunday morning, when each minister is supposed to feed the souls of his people on the word of God, he devote at least one-half of his time to saying harsh, unbrotherly things concerning the other two churches and ministers. Suppose he impugns their motives, misquotes their recent sermons, and in every possible way discredits them.

By such a course, would either of these ministers be doing his duty to his people? Would he in such ways best do the work of a minister? Would such a course tend to make the people to whom these ministers minister more like the Master?

If no preacher of the gospel would be justified in such a course, how are we to justify a similar course on the part of religious papers, each of which calls itself Christian?

To a man who is spending some years in the quietude of a small Missouri town, preaching for a church that is trying to be a Christian church, the unbrotherly, un-Christian, competitive, commercial spirit of much that appears in our papers, seems wholly unforgivable. No three preachers who would speak and act toward each other as these papers do, would be permitted to preach in any of our churches! I really find myself at times wondering whether or not we are ever to be freed from this blight to all that is purest and best in Christianity. And I am disposed to believe that no self-announced or self-assumed loyalty to the gospel can ever justify in the sight of God the unholy wrangling which is so constantly kept up by some religious papers.

Why should a man do as an editor of a Christian journal what he would not think of doing if he were minister of a church? If our editorial desks were regarded as pulpits from which to preach the unsearchable riches of Christ and thus feed the souls of his people, rather than as arsenals from which to bombard other editorial sanctums—well, it seems to me it would be an improvement over present methods of procedure, at any rate! But it may be that a man who is only a village preacher does not and cannot know very much about how a religious paper ought to be edited!

Liberty, Mo.

GRAHAM FRANK.

Note.—See editorial reply to this letter on page 3.

## From Near and Far

Plans for the celebration in 1918 of the centennial anniversary of the admission of Illinois to the union are being formulated by the Illinois Centennial Committee, created by the recent legislature. Five features were decided upon for the celebration, the commission working along a line designed to create memorials that will endure forever rather than to spend money for a programme of entertainment that would leave nothing permanent after the celebration was over. The features include the following: The promotion of local celebrations throughout the state; the holding of an exposition and pageant at the capital; the preparation of a series of publications putting into permanent form the record of the state's progress in all lines of development; the erection of a permanent memorial building for the use of the historical and educational departments of the state, where shall be preserved the historical relics of the state, and a memorial hall containing statues of Illinois' illustrious men; the erection and unveiling of bronze statues of Lincoln and Douglas on the capitol grounds.

Miss Anne Morgan, the daughter of the late J. P. Morgan, recently gave a picnic for the girls belonging to the vacation savings fund. Miss Morgan is greatly interested in the working people. In speaking of the wage for working women, she said: "I think it's perfect nonsense to pretend that a girl who is immoral on \$6.00 a week will lead a virtuous life on \$8.00. I think wages have nothing to do with the question of morality, and the girls themselves were the first to resent the suggestion that the minimum wage is the remedy for minimum morals. Of course, we shall all have to see that working women are paid wages upon which they can live, but it is false and ridiculous to assert that there is a direct relation between the wages of women and their morality. Working women were the first to point this out, another indication, I think, that they are their own best helpers."

When the World Federation of the Student Volunteer Movement was formed in 1895 there were 599 local organizations with 33,275 members. These have grown in number to 2,320 with 156,063 members. In the United States there are now twenty student secretaries of the International Committee, twenty-one belonging to state committees, and 138 local secretaries giving their whole time to this work. Successful evangelistic meetings have been held in the State Universities of Michigan, Wisconsin, Iowa, Pennsylvania, Oregon and Washington. The Federation was at the start organized only in North America, Great Britain, Germany, Scandinavia and in mission colleges. Now it is well rooted in Holland, Belgium, France, Italy, Switzerland, Australasia and South Africa.

Topeka, Kan., has now two policewomen in Miss Elizabeth N. Barr and Miss Eva Corning, who received the highest grades in the civil service examination of that city. Miss Barr will be "night woman" the first month; Miss Corning will constitute the day force. While they will report for duty daily to the chief, they will work largely independent of the rest of the police force. Their work will be more along preventative lines than in the arrest of the criminally inclined among the women. For the present a star will be the only uniform the policewomen will wear; aside from that they can dress as they please. Later some distinguishing feature will be prescribed, possibly only a badge or certain style hat or cap.

Announcement has been made of the first changes in the parcel post system, to become effective August 15. In the first and second zones the limit of weight has been increased to twenty pounds, while the rates have been lowered. In the first zone, which includes local, city carrier and rural delivery, the revised rates will be five cents for the first pound and one cent for each additional two pounds up to twenty. The second zone includes the territory within 150 miles of any given postoffice, and the rate is five cents for the first pound and one cent for each additional pound up to twenty. A less cumbersome method of computing rates has also been devised.

The total registration for the first term of the Summer Quarter at the University of Chicago on July 5 was 3,149 students, of whom 1,572 were men and 1,577 were women. The total registration a year ago on the same date was 3,053. For this quarter the registration in the Graduate Schools of Arts, Literature, and Science is 1,063; in the Colleges 1,025; in the Divinity School 180; in the courses in Medicine 96; in the Law School 132; and in the College of Education 754. The total in the professional schools is 1,162 as compared with 1,014 a year ago.

George J. Kasai, a student from Kofu, Japan, who was graduated from the University of Chicago last June and whose oration

on "The Mastery of the Pacific" won the Julius Rosenwald prize in oratory last spring, will be sent out by the World Peace Foundation to deliver his oration in cities throughout the East. Kasai's oration dealt with the Japanese question in California and was an appeal for fairness on both sides and the continuance of peaceful relations with Japan. His tour will take him as far east as New York and will last two months.

During the first month's activities in the summer outing department of the United Charities in Chicago, arrangements were made for sending more than 5,000 mothers and children to country homes, camps, and on outings for a day. The unusual demand for outings has more than used the funds received from the special summer vacation appeal. Officials of the organization say at least \$14,000 more will be needed to cover the necessary expenses of this department for this season.

An annual five days' encampment of Union and Confederate soldiers, to be held at Fort Myer, Va., at such times as shall be designated by a joint committee from the Grand Army of the Republic and the United Confederate Veterans, was proposed in a bill introduced recently by Representative Johnson of South Carolina. The secretary of war would be directed to furnish tents, subsistence, and medical attention, and other comforts for the encampment.

The Doernbach brothers, Henry Warren, Elwood B., and Stanley B. Doernbach, who have attended the Sunday-school of the Union Church (M. E.), Philadelphia, for 20 years without missing a Sunday, are becoming famous. After ten years of perfect attendance they each received a gold medal, after 15 years a silver loving cup, and their 20-year record was recognized by gifts of gold medals.

Former Governor Vesser of South-Dakota said recently: "If women were given the vote they would bring better conditions into the schools, the prisons and our social and political life in general. Forty per cent of the men in our penitentiaries are there by accident. I think if women had the ballot they would find a way of redeeming a large number of these, and sending them back to society with a chance to become good and useful men."

At one of the sessions of the international convention of the Gideons, held at Toronto recently, E. L. Vogel, president of the Illinois camps, reported that 5,562 Bibles had been placed in the hotels of the state last year by 271 members. This doubled the previous year's record of the Illinois Gideons, but they have taken for their slogan next year "500 members and 25,000 Bibles."

Jack London declared at Milwaukee on his trip east that he was a suffragist because of the belief that woman suffrage means regulation of present-day evils. "I voted for suffrage in California, and I'm glad of it," he said, "for voting by women has brought a higher standard of citizenship out there. I will be glad of the day when women will vote everywhere."

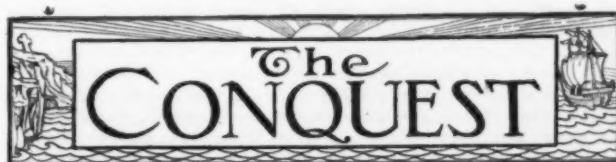
Governor Major has issued a proclamation setting apart Wednesday and Thursday, Aug. 20 and 21, as public holidays, to be known as "good road days." Every able-bodied man in the rural districts and cities of the state is to put in these days working upon the public highways.

Mrs. John Bruce Dodd, of Spokane, Wash., has suggested the idea of Father's Day with a view of impressing paternal responsibility and equality in the home. An organization has been formed to promote wide observance of Father's Day on the second Sunday in June.

Ex-President William Howard Taft will be the principal speaker representing the United States at the international celebration of the battle of Lake Erie, which will be held at Put in Bay, O., Sept. 10, the 100th anniversary of the battle, and the day following.

By the use of a glycerine emulsion made from the marrow of the spinal column of a healthy animal, Dr. Irvin McGee, Venice, Italy, declares he has cured sixteen cases of infantile paralysis. He says a similar treatment might be effective in locomotor ataxia.

Legislation designed to prevent the employment of children under 14 years of age in mines and factories and to prevent the employment of women in manufacturing establishments for more than eight hours a day were considered by the House labor committee.





# The Goodness of Human Nature

## Where the Doctrine of Total Depravity Errs

Ellis B. Barnes

I presume that the doctrine of total hereditary depravity was as good an explanation as any that could be devised in an age that did not worry itself into hospitals asking questions. It has the advantage of dogmatism and the obscurity of the far off days when evil originated, on its side. It is one of those convenient phrases which cover a multitude of perplexities without giving much light. The fathers could not understand how so much evil could grow in a soil that came from a beneficent hand, and they hastened to the conclusion that possibly the deeper the depravity, the more prolific in degeneracy the soil, the greater would be the triumphs of redemption. That men are depraved is true, but that they are totally depraved is not true, and never could be true. The doctrine has a foundation in fact, but like all doctrines which affirm more than can be proved, every vulnerable point is made to contribute to attacks which are likely to do mischief to what should be accepted as facts. At any rate, overstatement is certain to end in confusion.

It would be just as correct to say that human nature is totally angelic, tubercular, rheumatic, or totally anything else. When we affirm totality of anything pertaining to human nature we do it violence. That nature is a field, not a hospital, not a church, not a dive. It is a possibility for anything, and the power to direct that nature is within the hands of every man. Every cradle is an open book; every grave the closed volume.

Of course the forces for good and evil are in that cradle, the foreshadowings of St. Peter or a Judas Iscariot. Ordinarily there is a shock at the suggestion of total depravity as we look upon the beauty of childhood. It is a tax upon the faculties to associate evil with it. I am sure Jesus did not, though the impatience of his disciples with the mothers who brought their children to him that he might bless them, shows that they were under the influence of a doctrine which reached its highest expression in the theory of depravity, or they believed that Jesus had no place in his kingdom for the child. But we know today that our natures are made up of lights and shadows, of conduct that ennobles and that also degrades, of good resolutions and bad practices. They are compounded of weights and wings, of stings and sweetness, of the fine and the crude, of the blasphemy and the prayer, of the yellow that proclaims the false, and the steel that announces the true. That child in the cradle will become whatever he wills to become. He will cultivate one set of tendencies to the neglect of the other, and ignominy or immortality will be the result.

### The Aggressiveness of Evil.

The evils of the world are aggressive and noisy. That may help us to understand why evil plays such a part in the speculations of the theologian, and in the chronicles of all time. Evils flaunt themselves in the market places as long as they can sustain the light of day, and seek only the alleys and the shadows when other seemingly less formidable evils supplant them. They swear and jeer at righteousness as they stand in the corners of the streets and in the market places. They make good "copy" for the chronicler. There is no need to give the same publicity to the man who goes to prayer meeting as we give the man who goes to prison. As a matter of news the criminal is more interesting than the saint. As a question of morals and the obligations to the future, the man who goes to prayer meeting looms in comparison like the sun that dissolves the snow-ball. But we never think of the sun except in hours of eclipse, or when the clouds have obscured his rays. The unusual attracts and interests. And is this not the reason that evil has been detailed for us in fiction, in history, and is being detailed in the daily press? And the very goodness of human nature profits by the records of evil as the summer turns the garbage into blossoms. To the reporter there was little interest in the prodigal's brother, but the world is familiar with the story of the prodigal. He did the unexpected, the unusual. The ordinary course of the world would dry up the reporter's ink and corrode his pen, and to him a lapse from the conventional is like the overflowing of the Nile. At once the dead routine of affairs hums with excitement and activity. The fountains of humdrum are broken up. If the reporter had called at the home of the prodigal during his absence the regularity of the place would have told him that there was nothing for the papers that day. But his home-coming like his home-leaving was a

matter of more than ordinary interest. Even the petulance of the faithful son serves as material for an additional chapter of the story. His grouch is worthy a place in the annals of the world because it is one of ten million such, only in this case it gives a proper background, a foil for the merriment of the return to the father's house.

Because of the obedient son the paternal home was secure on its foundations. It was one home among the many that in the long run makes the nation and the world and civilization. The prodigal who lives his brief span in the limelight has nothing more to his credit than the wasting of a fortune, the beggary, the companionship of swine. And he never became of any worth until he comes back to where he started from, and straightway the curtain falls. The reporter must seek for pastures new.

We do not forget the settings of that story, but the center of it is not the goodness of the father but the rebellion of the son. And the goodness of that father is like the goodness of every other father. He had no desire to punish; he was anxious only to forgive and restore.

The humorists as well as the theologians know the effects of vice on goodness. They know that a single evil will bring out the goodness of the neighborhood in encomium as the night brings out the stars. It was a wise man who said if you want to make a fairly good man in your neighborhood famous, make him roaring drunk. What happens? At once Jones arouses the pity of the neighborhood, not only because he got drunk, but because he is too good a man to get drunk. Before the spree, few suspected that Jones had a tract of latent piety slumbering somewhere within the recesses of his being, but now he is invested with a miniature halo. The drink is a mirror in which his virtues are seen. A wife-beater becomes a hero after he makes a record in his special line. All his good qualities are magnified. His friends believe that were it not for his besetting sin he might have a chance at the presidency. If the wife should die, think you he would remain a widower, doomed to life-long celibacy because of his penchant for dealing blows that subdue the turbulent feminine? Be not deceived. It has actually happened that those dames who were loudest in denunciation have been wooed and won by such as he. He may have five hundred faults, but this one is his weakness, and the others are forgotten. There is not a drunken shoemaker, lawyer, doctor, tailor, or any other craftsman in the country who is not invested with goodness of which he never dreamed. Any one of these men would be leaders or successful men among their fellows were it not for the fatal bowl, so we are told. We forget the sober workman who is likely to be better than the drunken, and extol the unfortunate. Instead of regarding men as totally depraved we regard them as tending in the opposite direction and are shocked at these symptoms of depravity. The myth-making faculty within us creates the man as he ought to be out of the man who is what he ought not to be. We are not going to allow our friends to be kicked into oblivion because of a few vices. On the contrary we are going to forget the vices by bringing into undue prominence their virtues.

### Where a Record Is Needed.

And while we have the sin recorded, what a contribution to the cause of goodness it would be if the struggles to resist the tempter could be chronicled as well? What a history that would be of souls buffeted and tossed by storms, fighting to keep their heads above water or themselves out of the deadly vortex, or off the jagged rocks! How many days and nights of honor were attained before they fell? Surely such records are preserved in the Book of Life. But on earth no note is taken of such, save as now and then some master writer of fiction enters into fellowship with the tragedies and attempts to trace their lineage. They play no part in the reality of history. And even if they did, the tortures of mind, the anguish of soul, the sense of defeat and loss can be better imagined than described. This is a side of goodness of which only scant records can be found.

A good friend was deploring the extravagance of floral displays at funerals. There does seem to be a reason for his plaint. But there is nothing that represents the goodness and the unconscious theology of the world like flowers, and for that reason they will always be in evidence as the spices and ointment were in the long ago to anoint the body for the burying. The flower in the marble hand of the sweet babe speaks to the broken-hearted in a language which satisfies yearning and soothes the grief better than any words that fall from learned lips could ever do. And when we leave a grave covered with flowers, the heart seems to feel that beneath the weight of such perishing beauty the faults of the departed lie buried and will be forgotten, as will every



E. B. Barnes.



radiant hue in rose woven by the cunning of the sun, and the purity of the lily caught from the whiteness of the snows, when winds have swept them far and wide. And with that perfume we carry the memory of goodness which we will never allow to die. The suggestions of the grave to us henceforth are not in the dark, the cypress, or the tear of grief, but in those things for which the beauty and purity of the flowers stand. The grave as ever is in the garden. In the garden God walked with man,

and for long years the spot where sleep the departed has been called God's acre.

The world today believes that human nature is growing toward goodness, though oft with many tendencies to evil, rather than that it is growing toward evil with oft many tendencies to goodness. We are being taught to cleave to that which is good with such persistence that we are being strengthened to shun every form of evil.

## The Universe and the Individual Soul

By President O. S. Davis, of Chicago Theological Seminary

Long ago a singer among a reverent people put the problem of the individual and the universe into the form of a pitiless question and a faithful answer.

"When I consider the heavens, the work of thy fingers,  
The moon and the stars, which thou hast ordained;  
What is man, that thou art mindful of him?  
And the son of man, that thou visited him?  
For thou hast made him but a little lower than the angels,  
And crownest him with glory and honor."

Centuries afterward another singer in a different land put the same question and made answer to it for an age that has grown wise and believes that it stands at the height of civilization. There is a similar affirmation of faith in the song of the Hebrew poet and in the poem of Tennyson.

### God and the Universe.

#### I.

Will my tiny spark of being wholly vanish in your deeps and heights?  
Will my day be dark by reason, O ye Heavens, of your boundless nights,  
Rush of suns, and roll of systems, and your fiery dash of meteorites?

#### II.

Spirit, nearing yon dark portal at the limit of thy human state,  
Fear not thou the hidden purpose of that Power which alone is great,  
Nor the myriad world, His shadow, nor the silent Opener of the gate.

During the interval between the two songs the knowledge that man has of the universe in which he lives has immensely broadened. This, however, has not removed the pressure and the challenge of the question. The universe is too big for the individual. It is too terrible for the soul unless there may be found some sure word of comfort and hope that may come with assurance to the spirit.

Let the challenge come home to us without fear of its consequences!

Science has uncovered the secrets of the universe until it appears such a stupendous fact as the Hebrew singer of the sun and moon never dreamed. Astronomy has expanded his heavens until now their distances, their energies and their terrible splendor overwhelm the modern mind. It is all too vast. The spectroscope and the photographer's plate reveal the existence and the very composition of new stars and discover the whirl of glowing masses that even now seem to be making new suns and systems. Our little world sinks to the glimmering point of a tiny ball in the countless company of splendid stars. It might perish, and what would be the loss among these shining myriads? And a single living person on this puny world, a tiny, frail human creature,—what is he in the midst of a universe like this? To make our perishing earth the center of so much worth, to make a mortal person on that earth of any consequence, upsets all sense of values and proportion. This, at least, is the challenge of modern science to the doctrine of the immortal worth of the individual soul.

Hear the same question from another quarter. History has also been extending our sense of the duration of life and it has been seeking for the causes of great movements in the price of bread and the genesis of civilizations in the productiveness of soils. From geology as well as from history comes a new sense of the duration of the patient centuries. Man at the longest has lived but a few years on the changing earth.

"Looked at in regard to his duration, his years are a handbreadth before these shining ancients of days that have seen his generations fret their little hour and sink into silence."

What warrant have we then for assigning such worth to a human being whose days fly swifter than a weaver's shuttle? The challenge cannot be avoided.

"Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre."

The question comes urgent upon us from still another quarter. After all these centuries of experiment and experience, is the condition of modern life, even in its most favorable aspects, one that reflects much credit upon a rational and spiritual humanity or lends any especial confidence to one's faith in the worth of the

individual soul? Here are millions of human beings living on the very margin of starvation and ceaseless physical misery. Here are whole races poisoning themselves with alcohol in the vain attempt either to escape by intoxication the clutch of unhappy circumstances or to make their present lot momentarily happier. Here are our cities given over to riot and our industry full of unrest and injustice. If the good God has left it to man to work out the way in which he will live with his brethren on earth, surely man has not acquitted himself with much credit in working out a scheme of things that makes possible the realization of the birth-right of immortal souls here. There seems to be little place for the doctrine of immortality or the fact of spiritual values in an order of life that is so illogical and drunken. The question arises inevitably, "Would not personal immortality be the last malediction for a humanity that has found no better way in which to live together than has been discovered thus far?"

Literature is full of the same searching question. The great books are little read these days; the perishing books that are often among the "best sellers" are full of the problem. Human life looks little better than "a side-show on some ridiculous star" according to the picture of its bargains and its baseness as they are revealed in the modern problem novel.

So the old question is pressed home in such a form as this: Somewhere in mid-most ocean just now a wave was heaved to a crest and broke—in a fleece of foam. Finally, unseen by human eyes and unheard by any listener the last bubble burst and disappeared. Like this or any one of the countless companion bubbles of the foamy crest is the life and worth of the individual. Who knew or what difference did the bubble make to the ocean? Its deeps were undisturbed and the tides trembling into a million bays were unchanged.

Full in the face of these questions, with a sublime audacity, the soul has dared to throw its defiant affirmation. It refuses to be left in the dust. It insists that it is dowered with immortal worth and that it will endure when the heavens shall have been folded together as a curtain. It does not attempt to prove this with the certainty of mathematical demonstration. It realizes that such a proof is in the nature of the case impossible; but it does not admit that its contention is without grounds which make it more reasonable than the so-called "facts" of natural science. The splendor of the dauntless affirmation is one of the witnesses to the worth of the spirit that makes it. It is not reasoning in a circle to declare that the worth of the individual soul is attested by the fact that it affirms that it has worth. If it had no deathless destiny it would not be beset by the dream of it. Surely the soul is not mocked at the point of its highest yearnings.

Hence in that picture which Campbell has given of "The Last Man" the truth is put into its due expression. The "piece" used to be in the reading books a generation ago and it is a part of the memory of many a pupil who blended the vision of the day of judgment with June sunshine lying thick on the fields and the heat calling him out to the pool in the woods. The last man stands up in the presence of the last setting sun and defies the physical world with the old boast of the ages:

"Go, tell the night that hides thy face,  
Thou saw'st the last of Adam's race,  
On earth's sepulchral clod,  
The darkening universe defy  
To quench his immortality,  
Or slake his trust in God!"

And so when the material world has done its worst to the soul of man, the voice of the spirit sounds above the swell of the storm and affirms that the individual triumphs in the dark night of the universe. He who listens may hear it and hearing may take courage for the conflict that must come before the soul can win its heavenly best.

Work is in progress on the memorial fountain for Major Butt and Francis Millet, Titanic victims, which is to grace the White House grounds at Washington.

# The Second Revolution in China

By David Z. T. Yui

[Editorial Note: The author of this significant article is David Yui, now at the head of the Lecture Department of the Y. M. C. A. in China. He is a M. A. of Harvard University, graduating with high honor as a prize-winner. He was head of the Department of Foreign Affairs of the W. Chang government under the present vice-president of the republic, Li Yuanq Chuang. This position he resigned to enter Christian work. Mr. Yui kindly dictated this article, the substance of a stirring address at the Lake Geneva Student Conference.]

One of the most notable events, perhaps the most notable event, thus far in the twentieth century, was the successful revolution in China. Only a short while ago the Chinese people were looked upon as being far from able to undertake any political change. The Manchu government was ruling the country with a strong hand. The Manchu garrisons were quartered at the important centers in the country. Many attempts to overthrow the government met with failure from time to time. The Chinese people seemed to have lost their courage. Nevertheless, plans were systematically formulated and organized to carry out the revolution on a national scale. On the 10th of October, 1911, the trumpet of the revolution was sounded in the city of Wuchang, in Central China. Within three days the triple City of Wuchang, Hankow and Han-yang fell into the hands of the revolutionists. In less than a month nearly the whole of the southern part of China responded to the call and came under the revolutionists' banner. In about three months the course of the revolution was crowned with success. The North and South were united and the Peking government was organized. Yuan Shihkai was elected first provisional president. It took the American people eight years to win their independence, and it took the French eighty years to put the French Republic on a firm basis. It took the Chinese people a little over three months to overthrow the Manchu dynasty and to build in its place the first republic on the continent of Asia. Comparatively speaking, the Chinese revolution was almost bloodless. The whole achievement will go down in the world's history as one of the most marvelous political changes.

It might seem that the Chinese people should be satisfied with the result of the revolution, but in reality they are far from being satisfied. I am happy to say that they are not satisfied. The revolution simply marks a mere change in form of government. At bottom such a mere change of form does not and can not satisfy any people who seek to build a great republic. The Chinese people are now planning to have a second revolution. This second revolution will far exceed the first revolution in extent, in thoroughness, in intensity, and in duration. Every man and every woman, every boy and every girl will take part. No time, money or effort will be spared to make the second revolution a success. This movement is now gaining ground and is also gathering strength from one end of the country to the other.

The second revolution is what we call in China "The Revolution of the Heart." The Chinese people thoroughly believe that the only permanent basis for a republican form of government is the moral character of the people and so today they are glad to re-

ceive any suggestions or advice and are welcoming any organization or power that claims to have the ability to help us build up the moral character. Seeing the good work done by missionaries in China, which are notable examples of the spirit of service and self-sacrifice, the Chinese government as well as the people is convinced that there must be something in the Christian that inspires when it wins men to devote their lives to such work. For this reason their attitude toward the Christian religion is most favorable. Let me give you a few instances which will show you this attitude. Last December the Y. M. C. A. of China held its sixth national convention in Peking. At the opening session the President of the Republic sent the Vice-minister of Foreign Affairs to represent him at the convention and to extend to the delegates most cordial welcome. In the course of the afternoon President Yuan Shihkai invited all the delegates to a reception in his official residence. In a short speech the president said that the delegates might be compared to centers of wholesome influence and that it was his hope that upon the return to their respective provinces all the delegates would exert that influence upon the society and especially upon the young men with whom they came into contact. In a recent letter addressed to the Scotch Bible Society, General Li Yuan-Huang, vice-president of the Republic wrote to thank that society for the good work that it had done in China and said that it was his hope that the society would not only continue the splendid work but also to extend the same in China. Most recently the vice-president heard of the World Student Christian Federation Conference on Lake Mohonk, and he presented a copy of his photograph to the conference and also sent a written message which conveyed his greetings and compliments. This clearly shows his appreciation of the splendid work that has been done by the federation for the spread of Christian influence among the world's young men. I could multiply such cases almost to no end but time will not permit me to do so.

Friends, the "Sick Man" of the Far East is now recuperating. The "Giant" is fully awakened. China is re-born. The students today no longer squander their intellectual power upon the intricacies of the so-called "eighth legat essay." They are now acquiring all kinds of knowledge that the world is giving. The general mass of China is also awakened. The whole Chinese nation is moving at a tremendous speed. Napoleon said, "When China moves she will move the world." The 400,000,000 people of China whose intellectual power, physical stamina, moral fibre, business honesty, patience and endurance compare most favorably with those of any other people in the world, and whose natural resources are unlimited, are moving today, but whither? It is the privilege and the responsibility of us who profess to be Christians to avail ourselves of the present opportunity in China to help guide her in the right direction. It is absolutely true for me to say that China today looks up to Christendom for guidance and co-operation. On behalf of the Christians in China, I extend to you all a most cordial invitation to lend us a helping hand, and, above all, we desire your prayers for a new China Republic.

## Christ and the Universe

By Alice Meynall

[For high elevation of thought and sublimity of utterance this is one of the noblest poems England has produced in many a year. It links the Incarnation to the purpose of a mighty universe. The orbit of its thought is vast; its movement is free and strong; its range is measured by celestial diameters. If England had selected as its poet laureate a woman, that land of literature could have no worthier name than the author of these magnificent lines.]

With the ambiguous earth  
His dealings have been told us; these abide;  
The signal to a maid, the human birth,  
The lesson, and the Young Man crucified.

But not a star of all  
The unimaginable stars has heard  
How He administered this terrestrial ball;  
Our race have kept their Lord's entrusted word.

Of those earth-visiting feet  
None knows the secret, cherished, perilous—  
The terrible, shame-fast, frightened, whispered, sweet  
Heart-shattering secret of His way with us.

No planet knows that this  
Our planet, carrying land and wave,

Love and life multiplied, and pain and bliss,  
Bears as chief treasure one forsaken grave.

Nor in our little day,  
May His devices with the heavens be guessed,  
His pilgrimage to thread the Milky Way,  
Or His bestowals there be manifest.

But in the eternities  
Doubtless we shall compare together, hear  
A million alien gospels, in what guise  
He walked the Pleiades, the Lyre, the Bear.

Oh, be prepared, my soul!  
To read the inconceivable, to scan  
The million forms of God those stars unroll  
When in our turn we show to them—a Man.



**"There is No Unbelief"**

There is no unbelief;  
Whoever plants a seed beneath the sod  
And waits to see it push away the clod—  
He trusts in God.

There is no unbelief;  
Whoever says, when clouds are in the sky,  
"Be patient, heart; light breaketh by and by,"  
Trusts the Most High.

There is no unbelief;  
Whoever sees, 'neath winter's field of snow,  
The silent harvest of the future grow—  
God's power must know.

There is no unbelief;  
Whoever lies down on his couch to sleep;  
Content to lock each sense in slumber deep,  
Knows God will keep.

There is no unbelief;  
Whoever says, "tomorrow" "the unknown,"  
"The Future," trusts that Power alone  
He dares disown.

There is no unbelief;  
The heart looks on when the eyelids close,  
And dares to live when life has only woes,  
God's comfort knows.

There is no unbelief;  
For thus by day and night unconsciously  
The heart lives by the faith the lips deny.  
God knoweth why.

This poem has been attributed to Charles Kingsley, who was more or less of a socialist in his day, to Bulwer Lytton, to Mrs. Browning, and to quite a large group of other noted writers. But the poem is from the pen of an American woman, Lizzie York Case, who is still living in Baltimore. She sent out her poem because it represented her own faith. Even men who deny must believe something; and their "heart lives by the faith the lips deny." She has had the mingled satisfaction and sorrow of seeing her poem attributed to at least a dozen of the leading authors of her generation.

The simplest way to settle the question whether the poem should be attributed to Kingsley, Bulwer Lytton, or Mrs. Browning, is to search for it in the published works of these authors. It has been credited to all of them, and to others; but so far as is known to the present writer, no edition of the works of any of these writers contains it.

So far as is known, also, no living author claims it for himself, excepting the real author, Mrs. Lizzie York Case. All the confusion grows, not out of conflicting claims, but out of reckless crediting. It was first published in a daily paper, the Detroit Free Press, and made its way into collections of poems, with no name attached. The present writer first found it in an English collection, where it was marked "Unidentified," and so quoted it, until a literary woman introduced him to the living authoress, in her eastern home.

Mrs. Case is by religious faith a Friend, and has spent a good part of her life in work for the daily press. She was for some time on the staff of the Detroit Free Press, and in that paper twenty-eight years ago printed the poem. Mrs. Case is now living in Baltimore.

The Free Press which first published the poem printed, on August 1, 1905, the author's own statement, a part of which follows:

"This poem of mine, which for twenty-seven years has been accredited to Bulwer Lytton, Charles Kingsley, and Mrs. Browning, not to mention a dozen others, was written by me in a moment of emotional turmoil compounded of resentment against dogmatic intolerance and enthusiasm for a larger, nobler belief.

"It happened this way: One morning about twenty-seven years ago, I was breakfasting with a very zealous young clergyman, whose ironclad orthodoxy permitted of no compromise. He questioned me as to my religious belief. I answered that I had inherited a creed, that I had clung to the faith of my fathers—I was a Quakeress, a Friend.

"Then," answered the pious young shepherd of souls, 'you are an unbeliever and you will be damned.'

"I'm not afraid of that," I answered, 'for there is no unbelief. The thing is unthinkable. I believe in everything that is good and beautiful and true; in God and man and nature, in love and life and joy.'

"That night I slept fretfully. The young zealot's words haunted and worried me. In hot refutation of his arrogant summary of a belief that did not coincide with his, the verses were born. That is the only way I can explain their being.

"I was living in Detroit at the time and contributing a weekly

article to The Free Press. But the next morning instead of preparing my regular stipulation I dashed off the poem that had been framing in my mind all night. The Free Press published it and soon after letters came pouring into me from all over the country thanking me for the verses, and for the consolation that had been induced in many cases by them."

**Jefferson's Letter to His Child**

The letter was written by Thomas Jefferson, the author of the Declaration of Independence, to his daughter, Martha, when she was eleven years old. It was dated from Annapolis on November 28, 1873.

After telling his little girl of the sorrow he felt at the separation from her, due to her having been sent to a boarding school, he continued:

"The acquirements which I hope you will make under the tutors I have provided for you will render you more worthy of my love, and if they can not increase it they will prevent its diminution."

He then suggests the length of time to be given to various studies, and continues:

"Take care that you never spell a word wrong. Always before you write a word consider how it is spelled, and if you do not remember it, turn to a dictionary. It produces great praise to a lady to spell well.

"If ever you are about to say anything amiss or to do anything wrong consider beforehand and you will feel something within you which will tell you it is wrong and ought not to be said or done. This is your conscience, and be sure and obey it. Our Maker has given us this faithful internal monitor, and, if you always obey it, you will always be prepared for the end of the world, or for a more certain event, which is death.

"I have placed my happiness on seeing you good and accomplished, and no distress which the world can bring on me would be equal to that of your disappointing my hopes. If you love me, then strive to be good under every situation, and to all living creatures, and to acquire those accomplishments which I have put in your power, and which will go far toward insuring you the warmest love of your affectionate father,  
Thomas Jefferson."

**A. A. Adee on Newspaper War**

Everybody in Washington knows "Matt" Tighe, the veteran newspaper man. He is a counterpart of the late Mark Twain in looks and can juggle rhetoric as handily as the late Twain.

"Matt" is favored by working for a paper that permits him to use his imagination when it is necessary to make a good story. Therefore, when the horizon is dotted with fleecy cloudlets they are converted into clouds of war, dark and ominous, by the facile type-writer of Tighe.

A case in point is recited by A. A. Adee, second assistant secretary of state.

"I was about to take my bath one evening," Mr. Adee said, "when I was informed that Mr. Tighe wished to see me. I sent word that it was impossible at that moment for obvious reasons, and asked Mr. Tighe to let me know what he wanted.

"Mr. Tighe did. He merely wanted to know what the chances of war were between the United States and a certain country. There wasn't the slightest danger of war and I sent word to Mr. Tighe that the chances were slim. Next morning Mr. Tighe's paper had glaring headlines saying that the United States was preparing for war."

"I suppose," Mr. Adee added, with a twinkle in his eyes, but a solemn visage, "that if I had actually got into my bath he would have declared war had been begun!"—Chicago News.

**Livingstone's Accomplishments**

David Livingstone, explorer and missionary, was a man of varied accomplishments. Besides getting himself taught on board ship, and later by Sir Thomas Maclear, to take with great accuracy astronomical observations for fixing latitude and longitude, besides acquainting himself with botany and geology, with patristic literature and Egyptology, Livingstone was an excellent mechanic, a steersman and a mariner. His resourcefulness was at all times remarkable. When he was hard up for fuel on his first steamer journey up the River Shire he landed in the elephant marsh. Here no trees existed and no fuel was obtainable, but his men found many bones of slaughtered elephants. Livingstone at once took the bones on board, burned them in the furnaces of the Ma-robot and so continued his journey.

China is organizing a Department of Agriculture and Forestry, to be conducted by young Chinese men educated in the United States.

The New York City grand jury severely condemns "suggestive, sensational dancing in hotels and restaurants where the sale of liquor is allowed."

The church census of St. Louis gives the total church adherents in the city as 518,000, or 76 per cent of the population.

## A Page of Human Interest

### CARNEGIE DISCUSSES INVESTMENTS.

Andrew Carnegie tells the following story with great relish. When his father was leaving his native country to settle in America he borrowed £20 from a relative. The family had an uphill battle of the other side of the Atlantic, but, when the tide of prosperity turned with the son, he remembered his father's indebtedness and determined to clear it off with its accumulated interest. He started by remitting the sum of £20, and for several years sent the same amount—a dividend equal to exactly 100 per cent. Returning to Scotland, the Pittsburgh ironmaster met his old relative.

"Well," said Mr. Carnegie, "having paid up a good deal of the interest, I should like now to clear off the principal."

"Ah, ay, Andrew, dinna ye fash yersel' about the loan! A'm perfectly satisfied with the interest."

"Ah, but I'm rich enough now, I think, to clear off the principal!" replied the millionaire.

"Dinna mind the principal, Andrew," said the relative, "it's very weel invested as it is!"

### BEECHER'S SARCASM.

Mr. Beecher's witty sarcasms were often called out during some interruptions in his public addresses. Once when he was describing some atrocity in the South he said: "Is there anybody worse than that in Sing Sing?" when, far away in the highest gallery, came a shrill, piping voice, saying, "Yes." The words flashed out instantly from Mr. Beecher: "I give it up; you know!—you've been there." The audience nearly shouted the roof off at his reply.

In some of Mr. Beecher's lectures in England, he was assailed with questions and disturbances almost every other sentence. One of his auditors interrupted his eloquence by crowing precisely like a rooster. Mr. Beecher reached for his watch, saying, as he did so: "What? Morning already? Who would have thought it? But the instincts of the lower animals are infallible." Another man cried out: "We don't sympathize with slavery, but we go for the South because they are the weaker party." The orator replied: "Go then and sympathize with the devil. He was the weakest party also, when he rebelled and was turned out of heaven."—Exchange.

### EMERSON'S PUZZLE.

In the first number of the Atlantic Monthly Ralph Waldo Emerson's poem, *Brahma*, puzzled critics and readers. The first verse is:

"If the red slayer thinks he slays,  
Or if the slain think he is slain,  
They know not well the subtle ways  
I keep, and pass, and turn again."

That winter a relative of Longfellow bought a sleigh, and in a family letter there was a wail over the January thaw. When the letter was answered, Longfellow contributed this verse:

"If the red sleigher thinks he sleighs,  
Or if the sleighin' think it is sleighin',  
They know not well the subtle ways  
Of snow, that comes—and goes again."

Longfellow's parody on Emerson is worth preserving.—Congregationalist.

### SENATOR ROOT DISCUSSES TRUSTS.

Senator Root, at a luncheon in Washington, said, apropos of a new move against the trusts:

"I hope that we shan't go after all our big, successful businesses too hastily, too ignorantly. I hope that business success won't be treated like the old man in the story.

"There's a story about a ship. A sailor fell overboard from this ship, and the captain shouted to a green hand:

"Throw a buoy over!"

"But the sailor wasn't rescued. He drowned. After all hope of rescue was gone, the captain reviewing the efforts that had been made, said to the green hand:

"Did you throw that buoy over when I told you?"

"No, s'r," said the green hand. 'I couldn't find a boy, so I threw an old man over.'"—Chicago Record-Herald.

### SECRETARY REDFIELD'S WHISKERS.

The public mind would find it difficult to understand the point of view of the Hon. William Cox Redfield, Secretary of Commerce, who went to the photographer's grumbling.

"Why does anybody want another picture of me?" he asked, with that hurry-up-I-haven't-a-minute-to-spare frown.

"Well, Mr. Secretary," said the person who insisted, "you're a member of President Wilson's cabinet, you know!"

"Yes, and I'm busy," said the Secretary of Commerce, as he sat down in the chair always so politely proffered by the photographer and dentist; "why don't you say I'm the fellow in the cabinet with whiskers and let it go at that?"

### VICE-PRESIDENT MARSHALL ON FAITH AND WORKS.

In his letter to an officer of the Salvation Army, Vice-President Thomas R. Marshall says some very true and practical things. Among other things he says: "I am convinced that the genuine Gospel of Jesus of Nazareth is the only thing that can eradicate evils in business and political life. And more and more am I convinced that Peter and Paul must be blended in order to make a twentieth century Christian. Faith and works are both required. The measure of the great success comes from the personal touch which it gives its work. It is not that you dispense charity in the old-fashioned sense, but that you dispense love and give the erring and the fallen a knowledge of the fact that they are the children of the selfsame God, and may, by his grace, rise to greater heights. May it be given to all of us to understand that Christianity is not a system of ethics, a code of morals or a list of dogmas, but that it is a vitalizing influence for the individual man."

### A ROOSEVELT RACE SUICIDE STORY.

Colonel Roosevelt one evening in Marquette told a group of delighted newspaper correspondents a number of race suicide stories, of which he has an enormous collection.

"If more of us were materially, but not mentally, like the Arkansas backwoodsman, it would be well for the nation," said the colonel.

"Once, while traversing Arkansas, I dismounted at a log cabin and asked if I could have dinner. Yes, they said, I could, and while I waited on the bench before the door, I noticed a baby playing with a loaded revolver.

"Goodness me!" I said, 'you shouldn't let that young infant play with a loaded revolver. What a terrible risk!'

"Resk?" said the backwoodsman. 'Aw, I dunno. I got 'bout fo'teen mo' chillun round the place somewhere.'—Daily Magazine.

### SLANDERED LABOR.

Percival Roberts, Jr., one of the heads of the United States Steel Corporation, said at a luncheon at his beautiful country seat near Philadelphia:

"Our corporation has been as sadly misrepresented as was the work of Pat.

"Pat, you know, was a coal m'ner. He lay on his back on the rough rock and hammered and wrenched at a seam of coal above his head hour after hour. No siccure, eh?

"But one hot evening when Pat came home there was no supper. He ventured to complain, whereupon Norah said:

"Shure, it's a foine man to complain y'are! Me slavin' all day like a Turk over the red-hot shtove, an' you on the broad o' your back in the nice, cool mine!"

### A. GRAHAM BELL ON AERONAUTICS.

Alexander Graham Bell, one of the pioneers of flying, said recently in Washington that he was surprised to see aeronautics still at a stage where the aviator has to risk his life in every flight he makes.

"We have not advanced as I expected," continued Mr. Bell. "Indeed, Mrs. Blank's reply to her friend, made ten years ago, is still timely.

"So your husband is working on a fly'ng mach'ne?" asked Mrs. Blank's friend. "Don't you think he is wasting his time?"

"Oh, I don't know," Mrs. Blank replied. "He's got his life well insured."—Daily Magazine.

### HENRY WATTERSON TELLS STORY.

Henry Watterson told this story at a recent dinner party:

"One day when I was a city editor of a small newspaper, a fine turkey was left at the office. We all hankered after the bird, the editor finally claimed it, took it home, and had it cooked for dinner. The next day a letter was handed to him, which he opened and read.

"Mr. Editor: I sent you a turkey yesterday which had been the cause of much dispute among us. To settle a bet, will you please state in to-morrow's issue what the turkey died of?"—Chicago News.

### LYMAN ABBOTT AND WOMAN SUFFRAGE.

Dr. Lyman Abbott, at a luncheon at the Colony Club in New York, was good-humoredly arguing the suffrage question with a prominent suffragette.

"Now, doctor," said the suffragette, "there's one thing you must admit. A woman doesn't grow warped and hidebound so quickly as a man. Her mind keeps younger, fresher."

"Well no wonder," Dr. Abbott retorted. "Look how often she changes it!"—Chicago Record-Herald.

### PRESIDENT WILSON ON STATISTICS.

President Wilson, at a dinner in Washington, said of a statistician: "His figures are so precise that one inclines to doubt them. He is like the American sugar planter in Hawaii, who, taking a friend to the edge of a volcano, said, 'That crater, George, is just seventy thousand and four years old.' 'But why the four?' George asked. 'Oh, I've been here four,' was the reply. 'It was seventy thousand when I came.'"



# Disciples Table Talk

## Springfield, Ill., Hears Business Men Talk.

The High Street Christian Church, Springfield, Ill., is enjoying a series of several Sunday evening addresses by leading business and professional men of the city. The first address was given by John L. Zimmerman, Men's Class leader, on the subject, "What a Men's Class Ought to Mean to the Church." The second by Superintendent Carey Boggess of the Springfield schools on the subject, "The Child's Rights in Our Modern Educational System." H. Russell Clem, pastor of the High Street Christian church spoke on "Why Not Conservation of Society?" W. W. Witmeyer, lawyer, on "Guilty or Not Guilty?" "Why Smith Did Not Go to Church," will be the subject for the address on August 3, by the pastor. The speaker is to be supplied for Sunday evening, August 10, the subject being, "The Man of Galilee and the American Workingman." W. H. Griffith will address the meeting on August 17, on "The Fruit of the Gospel in Our American Institutions." Edgar Morris, editor, will make the address Sunday evening, August 24, on the subject, "The Relation of the Twentieth Century Church and the Press."

## Canton, Mo., Retreat Reports.

J. P. Rowlinson, superintendent of the Northeast Missouri Missionary District, writes interestingly of the Retreat, held July 15-18, at Canton, Mo. "A year ago," he says, "fourteen men inaugurated the Retreat idea for Northeast Missouri meeting at Shelbyville. This year there were thirty-one present, and as each man left the Retreat an enthusiastic booster, a much larger attendance is expected next year. The evening addresses were given by J. P. Rowlinson, who spoke on "The Pedagogy of Jesus;" Ben L. Smith, who gave his fine lecture on "Alexander Campbell;" and Prof. A. W. Taylor, who spoke on "The Rural Church." The mornings were given to informal conferences on "The Church," "The Preacher," and related themes. Ben L. Smith presented a well written paper on "Where to Place the Emphasis," at the beginning of the conference on the church. Discussions ranged all the way from the ultra conservative variety that insists on more "First Principle" preaching, to the extreme of radicalism, that declared for the revision of the theology of Paul. A very fine spirit pervaded all discussions. Canton University was host, and played the part to perfection. The great new dormitory was the home of the Retreat, and J. P. Martindale and his charming family looked after the wants of the guests. The days were extremely hot, and the big swimming pool in the gymnasium was by all odds the favored spot for the "boys." Some of them were white-headed, but the spirit of "the ole swimmin' hole"

was theirs and they were young again. By pooling railroad fares, \$2.79 covered the traveling expenses for each member, and meals were served at 25 cents per meal. No charge was made for the use of the dormitory. Officers of the ensuing year are: Ben L. Smith, Moberly, president; W. D. Endres, Kirksville, vice-president; Dean H. B. Robison, Canton, secretary-treasurer.

## Laymen in Washington, D. C. Pulpits.

The usefulness of the laymen of to-day is well attested by the presence of seven of them in Washington pulpits. July 20. The plpit of Earle Wildley, of Vermont Avenue,



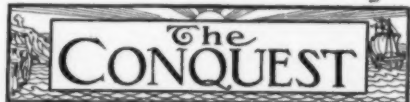
Bruce Brown, Lecturer at N. California Assembly.

was occupied by a visiting layman from Illinois. Among other laymen leading the services at other churches were the General Secretary of the Y. M. C. A., in Washington; an officer of the Treasury Department; an attorney of Washington; a Missouri Congressman and Madame Mountford, lecturer of the Orient.

## Campbell Institute Meets in Chicago.

The Campbell Institute met in Chicago, at the Hyde Park Church, last week. Ministers and teachers from various parts of the country were present. For two days the company listened to papers on vital subjects. The following are some of the themes discussed: "The Church and Social Prophylaxis," "Relation of Disciples and Episcopalians in the Matter of Union," "Contemporaneous Literature of the Disciples," "Mysticism and the Modern Mind," "The New Realism," "College Administration," "From Pla-

tonism to Pragmatism," "The Function of Criticism." The Institute is composed of about 150 ministers and teachers among the Disciples who find in its fellowship constant inspiration for maintaining those scholarly ideals and habits which in practical life are likely to be neglected. The membership is divided into eight bureaus or departments—Old Testament, New Testament, Sociology, Philosophy, etc.—with a specialist at the head of each department, who keeps in touch with the members in his group, suggesting to them the literature in which they would be especially interested. Contrary to the charge made in some quarters, the Institute is in no sense a secret organization. It is undertaking for the coming year several lines of research into certain conditions among the Disciples of Christ.



Flossie Williamson Woodbury, wife of George W. Woodbury, pastor at Rogers, O., and Bellevernon, Pa., died July 16, at her sister's home in Alliance, O. She was born near East Fairfield, June 19, 1886. C. B. Reynolds, who conducted the funeral, writes that Mrs. Woodbury was a noble woman and a true helpmeet to her husband.

The Northern California Convention at Santa Cruz will be followed this year by an assembly lasting two weeks, conducted by Bruce Brown, who will speak each evening.

H. H. Peters, pastor at Paris, Ill., is a newly elected trustee of Eureka College. Mr. Peters also became chairman of the committee on promotional activities.

I McCash, resigning American Christian Missionary Secretary, has accepted the presidency of Spokane University.

## EVANGELISTIC MEETINGS.

Villa Grove, Ill., J. E. Stout, evangelist; 6; continuing.  
Breed, Wis., Frank L. Van Voorhis, evangelist.  
Shelbourne, Ky., G. W. White, evangelist; 75; closed.

## CALLS.

John R. Golden, Springfield, Ill., to Angola, Ind. Accepts.  
Bert A. Billman, Ottawa, Ill.  
C. E. Nichols, St. James, Mo., to Oswego, Kan.  
Carl L. Green, Mt. Vernon, Ill.  
C. M. Small, Greensburg, to Beaver Falls, Pa., Sept. 1.

## RESIGNATIONS.

H. J. Rhodes, Franklin, O.  
Geo. W. Wise, Lincoln, Ill.  
W. R. Moffett, Wauseon, O.  
Geo. R. Southgate, Colfax, Ill.  
Jesse Kaufmann, Fottersville, Mass.  
Oct. 1.  
A. T. Jime, Everett, Wash., Sept. 1.

## Church Extension Offering Begins Sunday, September 7th

THE FOLLOWING SUPPLIES WILL BE SENT FREE FOR DISTRIBUTION AMONG THE MEMBERS OF YOUR CONGREGATION TO EVERY PREACHER OR CORRESPONDENT ORDERING THEM BY CARD.

1. "Hope and Realization." An illustrated leaflet telling what every Disciple of Christ should know about our Church Extension Work.
2. Collection Envelopes; one should be in the hands of every member of the church previous to day of Annual Offering.
3. Pastoral letters to be ordered only by the pastors.

THE CHURCH EXTENSION OFFERING IS THE LAST OF THE ANNUAL OFFERINGS DURING THIS MISSIONARY YEAR. IT SHOULD BE THE JOY OF EVERY CHURCH TO HELP, BECAUSE—

1. The Board can answer now but one-third of the appeals because of lack of funds.
2. Forty per cent of new churches organized must be helped to build by Church Extension loans.
3. Every preacher knows that he can do no creditable work without proper equipment.
4. Only thirteen out of 1,621 churches aided by Church Extension Loans have failed, which speaks well for the vitality of our Missions.

In ordering supplies of literature and for information, address

GEO. W. MUCKLEY, 603 New England Bldg., Kansas City, Mo.

## Greetings from Zurich

Greetings to the Bible Schools from the World's Sunday-school Convention now in session at Zurich, Switzerland.

How I wish I could bring to all our schools the vision of the wide, wide world as it is being brought to us in this great convention. Delegations, representations and communions are showing us how the Sunday-school is making triumphant advance the wide world around. There are 2,415 delegates registered, 1,254 coming from North America. Appeals are being made and answered here. Bulgaria, now in state of war, made an appeal for aid which was promptly given by the convention. India three years ago appealed for a Sunday-school secretary—a check came from Scotland today that makes the secretary possible.

But it is to America that the whole world looks for aid and example in Sunday-school activities. Never have I realized more fully the great responsibility resting upon the churches of the United States and Canada. And among these hosts of the home land, we may look with pride upon what we as a people are doing in the Sunday-school cause. Having nothing to teach but the Bible and nothing to do but to teach that Bible, we ought to be satisfied with nothing less than first place in the Sunday-school work of the world.

It is hoped that every school will respond liberally in its offering to American Missions, from which offering this work is supported. At the Toronto Convention in October we must plan wisely and well for the effective enlargement of all our Bible School work throughout the home land and in all the world.

Robt. M. Hopkins,  
Bible School Secretary.

## International Convention TORONTO'S WELCOME.

The Local Committee at Toronto hereby extends a cordial invitation to all Disciples of Christ in all the states, who can possibly come, to attend the convention, meeting in our city from 30th Sept. to 6th Oct. next. We need hardly tell you that these conventions have been in other years seasons of great spiritual uplift and helpfulness to those who have attended, and we feel that we can assure you, that the first International Convention of our people to be held in Canada, will be as helpful and as full of spiritual uplift as any of those held in other years.

We have heard that in some of the text books in some of the schools of the United States, Canada has been described as "A cold barren country lying to the North of the United States." We will not take time now to contradict the first part of this statement, but we ask you to come to Toronto and judge for yourselves.

Our committee have been at work for some time arranging and preparing for you when you arrive and we can assure you a warm welcome and ample accommodation. We are anxious to know as soon as possible how many are coming, that proper accommodation may be provided for all. C. O. Reynard, 16 Harbord St., Toronto, Ontario, is the chairman of our Entertainment Committee. He will be glad to know that you are coming, either by direct communication or through whoever may have charge of this matter for your state or your church. Provision is being made to meet all trains and boats so that you may have as little trouble as possible in getting to convention hall, where the Entertainment Committee will meet you and direct you to a respectable and comfortable rooming house or hotel. We are glad to tell you that our Street Railway Company provide free transportation to all visiting delegates.

J. D. Higgins, President.  
H. F. Dawes, Secretary.  
Local Committee.

# The Conquest

## 1869 --- HAMILTON COLLEGE FOR WOMEN --- 1913

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## "Tell It Out"

W. T. Moore and others are right about a "Publicity Bureau." We need it. We ought to have it. When our party was returning from the Portland Convention through Canadian towns, reporters again and again chided us for not sending their papers news daily about the Convention at Portland. Each reporter would invariably say, "Why we would have published half a column or a column of your proceedings daily, if we had had it by telegram or mail."

What an opportunity there is at Toronto to let Canada, as well as the States, know of what we are doing. I know of no one so well fitted to do the work as E. E. Elliott, of Kansas City, Mo. I believe I know one generous rich man there who will furnish the stenographers and typewriters necessary for such an important move. A word from the President of the Convention will secure an efficient man to do the work this year, and for years to come. And if such a word can be given soon, Brother Elliott can "get on the job" and secure the names of dailies that will publish matter, besides what he can give the "Associated Press." Let others say—"I am for it."

James Small.

## Wanted! Ten Thousand Dollars

This amount is wanted and very greatly needed by the motherless, fatherless, homeless little ones; by the aged, feeble, indigent brothers and sisters, and by the helpless, destitute sick placed under the care of the National Benevolent Association by a great brotherhood of Disciples who are seeking to restore the practice as well as the teaching of the early church.

Brethren, the National Benevolent Association has accepted willingly and joyously the great task you have laid upon our shoulders. We trust that you will lay greater and yet greater tasks upon us through the years. We want ever to minister, and in increasing measure; but, like the good bishop in *Les Miserables*, we must go among those who have means when our hands are empty, that we may then go with filled hands among those who have not. We come to you now, friends, in the name of these our Lord's "little ones" who have not, and in His name who said, "It is more blessed to give than to receive," to ask that you will place in our hands the means without which we cannot serve these many who fill our eleven institutions. If you fail us we shall be compelled to borrow money for the bare necessities, for surely we cannot turn these helpless ones out.

We believe you will not fail us and we ask that ten thousand of you will each send (won't you please send today) at least one dollar for our bread and butter fund. We asked for an Easter offering of \$35,000 because we knew we should need at least that much. The brethren have responded to date with approximately \$25,000. We must have an additional \$10,000 before the close of the missionary year or there will be suffering among our eleven families for want of that proper care for which the churches hold us responsible.

Brethren, do not let these little ones suffer and do not let the church be brought into reproach. Send at least a dollar saying you will be one of the ten thousand to make a supplemental Easter offering. We will publish in the Christian Philanthropist the names of all who so respond. Send your dollar today saying it is toward the Easter offering.

The National Benevolent Association,  
2955 N. Euclid Ave.,  
St. Louis, Mo.

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## Facts About Church Extension

The statistics of religious bodies in the cities of the United States show that the Disciples of Christ have only 3.8 per cent of their membership in the cities and 4.7 per cent of our buildings in the cities. We have, therefore, been a village people. We must not do less in the smaller towns but we should equip ourselves with money to do more in cities. We must do more work in the city which means that we must be making Church Extension loans of \$5,000, \$10,000 and \$15,000 to help build the right kind of city churches that will command the attention of the people. If we do not put up buildings that commend themselves architecturally, and usefully; that look well in the midst of other good buildings, such as School Buildings, Hospitals and Libraries and church buildings of other religious bodies, we will stay behind in the procession with our plea for Christian Union.

The average loan 23 years ago, was \$300. The average loan last year was \$2,600, which means we are helping to build churches suited to graded Sunday-school work and all up-to-date church work. We are also helping the smaller fields as well. Please remember that it is mostly the business side of Church Extension that takes well with the people. Here is a point. Last year our board helped 90 churches with loans aggregating \$29,825. Those churches raised on the field to help themselves build, nearly \$700,000. This added to the amount we loaned shows that there was church property called into existence last year by our loans, aggregating nearly a million dollars. Within five years practically all of this \$239,825 will be back to duplicate the same work.

The Name Loan Fund idea is interesting. A Name Fund is now \$5,000 payable \$500 a year for ten years. General Drake started \$1,000 to work the first year of our existence, 25 years ago. He paid in the rest of his fund at the rate of \$500 a year in eight years. You will notice that to October 1st last year, his fund by returning and going out again and again, has done the work of \$38,028, building 79 churches and earning \$5238 of interest. Since that statement was made, his fund has built two more churches showing to the credit of that fund 81 churches built.

Including state, district and city boards, together with the American Society, there are 127 home missionary societies in the United States organizing churches and about 40 per cent of these new churches call upon our Board for help to build. 290 churches applied for help in 1911 and we helped only 75 for lack of funds. In 1912 263 churches applied for help and we helped only 93.

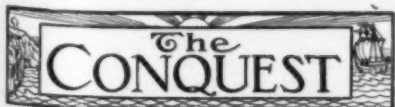
The following loans were paid in June:

Big Cabin, Okla. (Walker Cowherd Fund) .....	\$500.00
Marshfield, Mo. (S. S. Fund) .....	\$1,500.00
Roan, Pa. (General Fund) .....	3,000.00
Reno, Va. (4th Ave. N. E. Colored) Dozier Fund .....	600.00
Great Falls, Mont. (Gen. Fund) .....	2,500.00
Tillamook, Ore. (Gen. Fund) .....	4,000.00
Yecoma, Wash. McKinley Park Ch. (K. C. Mo. Ind. Bd.) .....	1,000.00
Kiefer, Okla. (St. Louis, Mo. Union Ave. Fund) .....	300.00
Ashdown, Ark. (Annuity Fund) .....	1,200.00
Indianola, Miss. (S. A. Holman Fund) .....	300.00

Total .....

Total amount in Church Extension Fund July 1, \$1,043,075.85.

Will the preachers please order supplies of literature promptly? Collection envelopes are sent free, also "Hope and Realization" for distribution among the congregation. Let us make a good start this year toward the second million recommended by the Louisville Convention. Order supplies from G. W. Muckley, New England Bldg., Kansas City, Mo.



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The College of the Bible meets the approval of the Disciples of Christ. It is true to the principles of the fathers of the religious movement we would further. This college is sending out an educated ministry to bless the churches. The department of Religious Education is one of the greatest training schools for Sunday-school and other religious workers to be found in this country.

try. The rural church problem receives attention here.

We want Two Hundred new ministerial students to enter next September. We will assist each one in many ways. Scholarships, loan funds, and opportunities that the student appreciates will be available so that he may remain in the college until he is thoroughly prepared for his world task. Last year nearly 1,000 students attended Drake University. This number included 121 ministerial students. We ask 300 to come next year.

The College of Liberal Arts is superior in every respect. Seven hundred and forty-two enrolled last year in this department.

The College of Law enrolls more than One Hundred each year, and is as well situated as any in the country.

The Conservatory of Music is acknowledged to be the peer of any in this country. The teachers are artists of national reputation. Enrollment last year, Five Hundred Twenty-six.

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